

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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Communications.

'UNJUST STILL AND FILTHY STILL,' A DIALOGUE.

Original.

Partialist.—You contend, if I understand you, Mr. Universalist, that those passages which occur in the Bible relative to the punishment of the wicked, do not fix their eternal destiny.

Universalist. If you mean to ask of me, if I understand any portion of the scriptures to teach endless punishment, I answer no. Therefore, I do not regard any text which speaks of punishment, as expressive of the final or eternal state of man. I believe that punishment will have an end, and that all men will become holy, consequently happy.

P. This is just where I wanted to get you. I am now about to prove that all will not become holy and just, and therefore, according to your own showing cannot be saved. In Revelation xii. 11, I thus read—'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.' There! what do you say to that?—What will you do with this positive proof that some will be filthy and unjust eternally?

U. Really, Sir, I am surprised that you should suppose this text to teach that some men must remain 'filthy and unjust eternally.' Have you no stronger text than this to prove your position?

P. None. I'll risk the argument solely on this text.

U. Well then, this is your argument—because it is said, 'he that is unjust let him be unjust still, and he which is filthy let him be filthy still,' it follows that the filthy never will become clean, nor the unjust, ever become just. What is your premise for this argument? Or upon what ground do you claim such a conclusion, from the text which you have quoted?

P. Upon the use of the word 'still.' I regard this word as meaning the same as if it were said—'Let the filthy and unjust remain so eternally.'

U. I disagree with you. Let me propose a few

questions. The two following passages of scripture you will probably recollect—'When he had said these words unto them, he [Jesus] abode still in Galilee.' John vi. 9. 'Notwithstanding, it pleased Silas to abide there [in Antioch] still.' In these passages the word 'still' occurs, which you say means eternally. Now I wish to ask you, if Jesus abode eternally in Galilee? Or did Silas never leave Antioch? Come, don't hesitate—'Hold up your head speak loud and plain.'

P. Why I suppose of course that Jesus did leave Galilee and Silas Antioch.

U. Well, then, why may we not suppose that the unjust and filthy may leave their moral pollutions, become holy, and be welcomed into the presence of that God where there is fulness of joy and pleasure? The text you have quoted to disprove my doctrine, you perceive no more proves that some of the human race will be filthy and unjust eternally, than the texts which I have cited, prove, that Christ never left Galilee, or, that Silas remained forever at Antioch. If you examine the text which you have quoted with its connexion, you will perceive that it relates to things which have long since taken place. 'Seal not the sayings of this book, for the time is at hand.' Then comes the text you quoted, which is followed by the emphatic language—'And behold I come quickly and my reward is with me, to give to every man according as his work shall be.' Here you will observe that the time 'was at hand,' and that the events here spoken of, were 'quickly' to take place, nearly eighteen hundred years ago.—So they were events of time and have no reference to eternity. It was during the age in which John wrote that Christ was to come, with a reward to every man according to his work. Hear Christ's own testimony on this point: Matt. xvi. 27, 28.—'The Son of man shall come in the glory of his Father with his holy angels, and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death, (shall not die) till they see the Son of man coming in his kingdom.'

P. Well, I must confess, that you have a great deal of scripture for your doctrine. I must go.

U. Stay a moment. You think we have a great deal of scripture for our faith—I think you have very little for yours. And I think if you will take the trouble to examine your Bible with as little prejudice and as much candor as you would any other book that you wished to understand, you will become satisfied that your 'positive proof' of endless torments, is a cloud without water. Good morning.

W. Brattleboro' Vt.

AN EXTRACT.

Original.

I have seen the youth, upon whose cheeks were painted the rosy hues of health, and in whose eyes shone brightly the index of his imagination. His countenance imparted the most fascinating charms, and his mind well stored with the pure principles of virtue, diffused over the whole every expression of joy and innocence. Lightly he traced the flowery paths of youthful innocence, and skipped imperceptibly over the thorny mazes that occasionally interrupt 'life's rugged ways.' His youthful heart beat high with expectations of the future; while his parents, the guardians of his childhood, were anxiously waiting the period, when he might take a conspicuous rank upon the active stage of life.

His days glided smoothly away, while each added renewed hopes to their fond expectations. But alas! how uncertain are the anticipations of earthly enjoyments! Scarcely had he entered the stage of action, ere he fell a prey to all that is vicious and abandoned, and truly became a grief instead of pleasure to his doating parents. The cheek that had been fresh as the morning rose, was now bloated and disfigured by every hateful vice; while the eye that once bespoke the happiness within, and shone with all the radiance of the morning sun, was now red and languid, and half eclipsed by the fell destroyer, then preying upon his wretched frame; and the once keen perceptions of his mind, were locked in the icy arms of forgetfulness!

Do you inquire, kind reader, the reason of this sudden transformation? I answer—*Intemperance.* I have seen too the man of middle age, in all the pride of manhood, enjoying every comfort of life, honored and respected by all his circle of acquaintance, and worthy their every esteem,—frugal and industrious—tender and affectionate—living in peace with all—practicing the pure precepts of wisdom and virtue, and indeed, 'an honest man, the noblest work of God.'

But I have seen him again, and what was he? Changed from a man to a demon! comfortless and forlorn—despised and rejected—sluggish and indolent—cruel and revengeful;—practicing every evil degrading to human nature, and, in a word, sunk in the depths of shame and dishonor. I o you ask the occasion of all this? The reason is obvious—*Intemperance.*

I have seen too the man, though ripe in years, and advanced in age, who still retained a share of his youthful vigor and sprightliness, notwithstanding he had withstood the mighty ravages of time for four score years. His narrative was like a

history other ages, he had witnessed the rise and fall of the father and the son, and even that of the third generation; whose untimely exit he attributed to a *depraved and insatiate appetite*; who had they obeyed only the common laws of nature, would now no doubt have been still on earth, and numbered among the brightest ornaments of society. And pray, Sir, said I, to what do you owe your deliverance from the same common ruin? His answer was ready and emphatical—*Total Abstinence.*

Leyden, Mass.

E. W. P.

A DIALOGUE.

Original.

Miss Partialist.—Good afternoon, Mrs. — I hope you are well?

Mrs. Universalist.—Very well, I am glad to see you.

Miss P. You have some lovely children, how innocent and interesting they are. But we do not know what will be their destiny in their future world. I tremble, when I think, they may choose the broad road that leads to endless death!

Mrs. U. I do not wonder you tremble, if you believe that God, has created *innocent*, helpless creatures, and placed them in circumstances, which he foresaw, (for he foreknows whatsoever comes to pass) would inevitably lead them down to endless death! But were you a mother, I am persuaded you could not calmly reflect upon such an event, and retain your reason. No, if reason retained its empire, you would give the origin of the doctrine, to the invention of the wisdom of this world to whom it is due. I have been led, myself, by such reflections, to entertain more honorable views of our Father in heaven, than formerly. I believe that 'God is love, and love worketh no evil.'

Miss P. Are you a Universalist? I more than half suspected you was getting off from your first love: believe me, it is a dangerous doctrine—it is impossible for sinners to go to heaven!

Mrs. U. You may call me by what name you please; I believe that Christ 'is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' You say 'it is impossible for sinners to go to heaven;' true, it is in *their* sins. But are not all sinners, while in the flesh? St. Paul enumerates sins which his Corinthian brethren had committed—which could inherit the kingdom of God,—and then adds, 'but ye are washed.' We shall, most certainly be cleansed from our sins before we enter an immortal existence; for Christ will 'finish transgression, make an end of sins, and bring in everlasting righteousness.'

Miss P. But the *wicked Jews*—can they be saved?

Mrs. U. You believe in the efficacy of prayer?

Miss P. Yes, I believe 'the effectual fervent prayer of the righteous availeth much.'

Mrs. U. Christ's prayer, in his last expiring moments upon the ignominious cross, was for those '*wicked Jews*;' 'Father forgive them.' And at one time, he says to his Father, 'And I know that thou hearest me *always*.' Paul says in Romans ii 25, 26, 'blindness in part hath happened unto Israel till the fullness of the Gentiles be come in; and so *all Israel shall be saved.*' Will there be

any left, after 'all Israel' and the 'fullness of the Gentiles' are brought in?

Miss P. Well—but where is the second death?

Mrs. U. In Isaiah 25: 8, we read that God will swallow up death in victory; in Rev. 21: 4, 'and there shall be no more death,' and in 1 Cor. 15: 26, 'the last enemy that shall be destroyed is death.' Will there be any more death, after death is destroyed? In Isaiah 56: 11, we read 'so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' And this is his word by Paul Col. 1: 20, 'and having made peace through the blood of his cross, by him (Christ) to reconcile all things unto himself, by him I say, whether they be things in earth or things in heaven. And in Eph. 1: 10, Paul says 'he (God) hath purposed in himself that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth.'

Miss P. I know there are some passages which appear to favor Universalists; but, I think, you would not feel safe, were it not for the hope that you had experienced religion, you know there is no change after death!

Mrs. U. Our faith, my dear, cannot change the immutable Jehovah. If he has purposed the eventual salvation of all intelligencies, can we, *frail, finite creatures*, alter his purpose? 'He doeth all things after the counsel of his own will,' and he says, 'my counsel shall stand.' You say 'there is no change after death.' Paul says in 1 Cor. 15, 'we shall all be changed—that which is sown in corruption and dishonor, shall be raised incorruption, and glory;' and Jesus says, in Luke 20: 26, 'neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.'

Miss P. Well—we do not think alike, and we will not contend.

Mrs. U. It is a subject, which lies very near my heart,—one upon which I delight to meditate, and converse; and I desire that my friends, who have been all their life time in bondage through fear, may be translated into the glorious liberty of the children of God. The truth shall make us free.

CALISTA.

HOPE.

Original.

'Hope is a pledge of glorious rest
To weary mortals given;
We cultivate the flower on earth
And reap the fruit in heaven.'

What a solace to the care-worn, and sorrow-stricken bosom is hope, sweet hope! In the gloom of adversity and affliction, heaven-born hope, whispers, in accents of peace, that rest and comfort are yet in store. It stimulates us to penetrate the dense clouds which hover over us, and enjoy its promised good, while it is only in prospect. Misfortunes and disappointments encompass us about; griefs and sorrows, weigh us down; the heart is drear and desolate—when hope,—angel of mercy,—steals into the desponding soul, and like the soft moon beams upon the obscure path of the forest, directs our course among flowery meads, and beside still waters. She not only strews her flowers in our path way through this fluctuating world, but she points to the skies—to the blest

abodes of peace, where the fullness of her promised pleasures are realized. Surely, the hope of rest in heaven is a pledge we will fondly cherish, a flower we well delight to cultivate, whose odors shall cheer us in life and carry us smoothly on to the elysian fields, where we shall feast upon the fruit in full fruition.

CALISTA.

CORRECT KNOWLEDGE OF THE SCRIPTURES.

BY A SABBATH SCHOOL TEACHER.

That the full value of any attainment is known only after its acquisition, is a truth which receives abundant confirmation from the frequent indifference to the possession of many, that trifling effort or sacrifices would secure. Nor is it less true, that, when acquired, their worth is far more easily appreciated, than is a consciousness of it conveyed to the mind of another.

To no kind of knowledge will this remark apply with equal force as to that of the Holy Scriptures. I do not mean that familiarity with the language of Scripture which may be acquired by an effort of the memory. A correct knowledge implies far more than this. Neither would I be understood as referring merely to a critical knowledge of difficult and obscure passages, or the different meaning of words in different connections, or the order in which the events therein recorded occurred, or the times in which the characters lived. Such a knowledge of the sacred volume is invaluable from the aid it affords in understanding the spirit of the religion which it teaches. But if we rest satisfied with its acquisition, it is to be placed in the scale with other intellectual acquisitions, and will weigh no more. A knowledge of the history of the Jews, like that of any other nation, affords a rational gratification. But when we examine it with religious faith, we shall rise from its study more deeply impressed with the belief that the same Almighty hand which so manifestly guided that peculiar people, still holds an invincible sway over all the nations of the earth, secretly controlling human actions for the promotion of His own glory. When in connection with the perusal of the New Testament we make ourselves acquainted with the influence and rank of the sect of the Pharisees, it excites a deeper interest in every occasion upon which they were actors. But when we consider the strength of their wilful prejudices, which blinded them to the proof of miracles, and that they were rejecting the Son of God in their opposition to the Savior, and when we regard the ruin which they brought upon themselves and their nation as the punishment for their sins, we receive a lesson upon the sin of prejudice and its consequences, which cannot fail to make us more watchful against its indulgence.

When we regard the haughty spirit in the exercise of which they scorned the Savior, and their jealous rage at the attention with which multitudes gathered around to catch the sound of his voice, and next behold him in the midst of these his enemies, declaring with calm and fearless dignity the counsels of God as his Father, a truth which of all others they most despised, and which he well knew would bring upon him their heaviest indignation, and remember him as our example

we learn anew the duty of a firm adherence to truth and duty which will not fail to animate us in every trial.

And of such a character are the thousand lessons which we shall learn from a correct knowledge of the Scriptures. It is when we sit down to their perusal feeling that they are addressed to us individually and with grateful submission call into exercise the capacities with which our heavenly Father has endowed us to understand the truths that He has revealed, that we may bear His likeness—it is then that we gain a knowledge that is above all other knowledge. It is when we peruse them with an undoubting confidence in their Divine origin and an earnest desire to know their true meaning, that causes us to send upward the fervent prayer that we may be enlightened by the spirit of truth, that their real import is opened with a clearness which removes every doubt, and awakens a spirituality of mind which the earth-born affections would persuade the unilluminated, is the fancy of a heated imagination. However unmeaning such views may be to many, there is a purifying, an elevating influence flowing from them upon the minds of those who know their power, which they would not exchange for all the unsanctified joys that earth affords. It is an influence, which, if felt in its fullness, hallows all the thoughts, purposes and desires. They who have felt it will indeed engage in the ordinary pursuits of life as others, and no human eye, save that of the congenial mind, will note or know the difference of the motives that actuate them. For all the innocent pleasures of life, they will possess a purer relish, feeling themselves forbidden to reject the participation of joys that an infinite friend has deemed it worthy His creative wisdom to provide. If such be the influence of a correct knowledge of the Bible, its importance to individuals will be readily acknowledged.

Do you ask for the importance of its influence upon society? It would require better talents more faithfully cultivated than mine to do justice to a subject so delightful and so vast. Enter the happy domestic circle. What is it that has awakened the spirit of sympathy, joy and love, and bound all hearts together in indissoluble ties? It is the spirit of the religion drawn from a correct knowledge of the Bible. In social life, what is it that gives the sweetest charm to friendly intercourse, extends the reign of refinement, imparts correct taste, and secretly persuades you that the politeness manifested in every act, does not spring from an untoward regard to the opinion of the world, but, is an impulse of the heart. It is the influence of the same religion, teaching the duty of regarding the happiness of others in the most trifling acts.

In the literary world what is it that awakens the most untiring ardor in the pursuit of various knowledge, directing to a discriminating selection of such as gives ease, purity and elegance to the mind and manners? It is the belief of the Savior's assurance, that the reward will be proportioned to the improvement of the talents.

In public life, what is it that causes the candid search for truth, and a firm adherence to its support, amid evil report and good report? What is it that causes personal interest to be set aside as a consideration unworthy to bias the mind of him

who calls himself a man? It is the resolution to be a Christian—to imitate the example of him from whom we learn by a correct knowledge of the Bible that the applause or censure of a misjudging world should be received with equal indifference, when acting from pure motives.

Is it asked what bearing those views have upon Sabbath school instruction? We are all aiding to educate for some or all these scenes of action—We cannot impart that knowledge of the holy Scriptures which shall prepare for a dignified and faithful discharge of duty in any of these stations. It is a gift too sacred to be entrusted in human hands. But we may be instruments in imparting a correct estimation of its importance.—And our success will depend much upon the depth of the conviction that rests upon our own minds.—*Monitor.*

ETERNAL LIFE.

Through the infinite mercy of Jehovah to his feeble, dependent offspring, we are permitted, in the midst of the numerous ills to which we are exposed in this perishing world, to hope in eternal life beyond the grave. And though bereft of every other comfort in this vale of tears; though weighed down with the accumulated sorrows of mortality, and in the hourly expectation of being locked in the icy arms of death, the true christian looks forward with emotions of the purest and most soul tranquillizing joy, to eternal life as his portion—his final and everlasting home in the bosom of his Father and his God. How soothing to his spirits, how full of comfort to his aching, throbbing heart is a firm and unshaken confidence that when the earthly house of his tabernacle shall be dissolved by death, he has a house not made with hands eternal in the heavens! What a holy quiet reigns in his soul, and how much of heaven is depicted in his countenance when he is about to exchange the scenes of earth for those bright and glorious prospects promised in the word of his God. He looks around upon the companion of his bosom and a lovely group of children in whom his most ardent and holy affections are garnered up, and while he experiences an undefinable struggle in the thought that the strong ties of nature must shortly be broken and they be left to mourn his departure; the enrapturing vision of eternal life conveys the blissful assurance that he shall meet them all again where 'there shall be no more death, neither sorrow nor crying, nor yet any more pain;' and this thought calms his soul and reconciles him to the dispensations of his heavenly Father's hand.

How consoling is the doctrine of eternal life to the grief-worn parent whose wayward son has found a watery grave in the mighty deep. The sad tidings of his premature and sudden death have well nigh riven his parental heart; tears of grief make deep furrows in his cheek, and his sorrows are indescribable. Yet the sublime hope of eternal life as the portion of that beloved son, soon dries his tears, pours into his soul the living balm of consolation, and enables him with a pious resignation and a submissive spirit to exclaim 'Thy will, O God be done!'

With us, this is not a subject of mere conjecture; it is not a mere phantom of a disordered imagination. It is a solemn and joyful reality. We know the excellency and value of this hope

in eternal life. We know its power to sweeten the cup of human woes and to tranquilize our spirits under bereavements and the various afflictions of human existence. We have found it a cordial to our soul in seasons of peculiar trial, and we can most confidently recommend it to our fellow beings as 'the one thing needful' at all times and under all circumstances.

Compared with the sure prospects of eternal life, which the christian enjoys, what are the anticipations of the Deist, or the expectations of the Atheist? Their faith, or rather unbelief conducts them no farther than the grave. All beyond is involved in total, impervious darkness. Nay, they contend that 'death is an eternal sleep.' According to their system, if such it may be called, man floats for a little while like a bubble on the stream of time, and then sinks in a moment into eternal oblivion! How cold, how gloomy is such a thought! It robs us of the consciousness that we have a Father in heaven, and that mansions of rest and peace and glory are prepared for us as 'an inheritance incorruptible, undefiled, and that fadeth not away, reserved for us in heaven.'

We thank God that he has given us this faith; and we would fain bring all men unto its living enjoyment. We would exhort our brethren 'of like precious faith,' to adorn this doctrine by well ordered lives and godly conversation, that they may recommend it both by precept and example, to 'let their light shine before men, that they, seeing their good works may glorify our Father who is in heaven.'

But how shall we attain to eternal life? Can we purchase this inestimable treasure by our feeble exertions? We praise the name of God, these momentous questions are answered to the joy of every christian, in the scriptures of truth. 'And this is the record, that God hath given us eternal life, and this life is in his Son.' 1 John v; 11. 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.' Rom. vi, 23. The 'Record,' or the word of God, bears this 'unspeakable gift' to the sons of men; and by receiving the truth into our hearts conveyed by this record we are brought to a knowledge of the only true God, and Jesus Christ whom he hath sent, which is life eternal. How ought we then to be engaged in spreading a knowledge of the truth, and in bringing our unbelieving brethren from darkness to light, and from the power of satan unto God. Brethren, press forward under the 'Banner' of truth 'for the prize of the high calling of God in Christ Jesus.' Amen.—*Gospel Banner.*

We take the following article from the *Utica Magazine and Advocate*. If it is as pertinent in that section of country as it is in this, it must certainly hit in more places than one.—*Pilot.*

SCENE—A Lawyer's Office.

Enter a Presbyterian.

Lawyer. Good morning, Mr. P. Take a seat, Sir. I attended your meeting, yesterday, and was highly gratified with your new preacher. I admire the warm and powerful style your clergymen are of late adopting. It is certainly well calculated to awaken the thoughtless. If you settle Mr. M. in your society, you may consider me a subscriber. It is true, I am not attached to any order of Christians—but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have

always observed that your people are foremost in patronizing and sustaining our seminaries and institutions of learning. By the bye, this reminds me that our election is at hand—I hope Mr. P., we shall have the pleasure of numbering you among our friends, in the approaching contest.

Presbyterian. I will think of it, sir. [Exit.]
Enter Baptist.

Lawyer. Good morning, Mr. B. I am glad you have called. Well, I went down to the river, yesterday noon, to witness the immersion; and I must say that it is a beautiful ordinance; and seems to me, that your mode of administering it is the most simple and primitive. To see a little group stand upon the banks of a flowing stream—unite their voices in that beautiful hymn, ‘O, how happy are they’—while the candidate goes down into the water, and comes up out of the water, brings forcibly to one’s mind the scenes of Jordan and Judea. Besides your clergyman, Elder K., is a very interesting man: Your church government I have always admired—it’s so republican. It was Elder L., of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this Fall, and I hope we shall find you Mr. B., as firm a patriot as Elder L. has been. [Exit B.]

Enter Episcopalian.

Lawyer. Your most obedient, Mr. E.—happy to see you, sir. Well, I was in New York, last week, and I walked four miles in the morning, to hear Bishop H. He is truly a polished and eloquent man; and there is something in your mode of worship, so systematic—so much in accordance with decency and order, and so much the opposite of that wild ranting kind of worship, that I have fallen in love with it. You see here, I have purchased me a Common Prayer Book. The organ and choir in Bishop H.’s church are superior to any I have ever heard. I called on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand, in the course of our conversation, that his feelings were on the right side. [Exit E.]

Enter Methodist.

Lawyer. How do you do, brother M. I call you brother, because my parents were Methodists, and when I was a child, the preachers used to visit our house, and I used to call them all ‘brother,’ from hearing my father and mother call them so. It is singular how strong the impressions of childhood are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting, than in any other. And yet I do not know whether this arises so much from the force of my early impressions as from that simplicity peculiar to your worship, and which is so congenial with my taste. I was riding through G., the other day, and as I came opposite a piece of woods, I heard the sound of singing. I immediately discovered there was a camp meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination to attend. So I tied my beast to a tree, and after walking a mile, I came to the camp-ground. The first object that met my eye was the Presiding Elder, Brother G., appealing in a most evangelical manner to the people, who were seated beneath the shading branches of the surrounding forest. How forcibly it bro’t to my mind the mount of

Olives. I am considerably acquainted with Elder G., and though he takes no part in the political contests of the day, yet in feelings he and I have always coincided. [Exit M.]

Enter Universalist.

Lawyer. Ah, how d’ye do, Esq. Well, I attended your meeting in the school house, the other evening, and was well edified with the sermon. Your preachers, whether right or wrong, are certainly men of talents. Mr. S. used most splendid imagery in his sermon, and his arguments, admitting the premises, were certainly irresistible. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see, for my part, why people should be so prejudiced against your sentiments. They are certainly very much misrepresented. There is one thing people say about your doctrine, however, which is true; and that is, that it is extremely captivating. As for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe, Esq., that you have always been a warm politician and on the right side. Well, the approaching contest requires our unanimous exertions. [Exit U.]

Enter Quaker.

Lawyer. Well, Thomas, how is thy health. I am glad thee has taken the trouble to call.

Quaker. I do not trouble gentlemen of thy profession very often; but I have called this afternoon to pay over some money to thee. As we Friends do not believe in training men in the art of killing folks systematically, they oblige us to pay for the enjoyment of our principles; and I understand thee is the — I forget what you military people call it—the man who receives the commutation money.

Lawyer. Yes, and I wish I could get off as cheap as you do; whereas it costs me ten times that sum, besides eight or ten days drilling in the year. But what renders the task more unpleasant, is the reflection that always arises when I see the banner flying, and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceable settlement of Pennsylvania, by Penn. My grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language, and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker. We shall never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a Quaker, I am sorry thee has so degenerated from thy ancestors. The scruples thee professes about thy military duty condemn thee; for thee must be strongly deluded by the devil, to violate thy conscience at so great expense. Thee speaks our language very flippantly and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest and gaudy watch establishment, are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterians in the morning, when they have no preaching. Thee goes in the afternoon and leads singing for the Churchmen. In the evening thee goes to the Universalist meeting. Thee admires the immersion

of the Baptists, the camp meetings of the Methodist, and the plain dress and language of the Friends. I will tell thee, friend, thee strongly reminds me of my brown horse: I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse. Now the brown horse ran into a pasture, in the middle of which was a large square pond. Patrick was gone a long time, and at length returned with the beast, after having chased him several times round the pond. ‘Well, Patrick,’ said I, ‘on which side of the pond did you find the horse?’ ‘Troth,’ said Patrick, ‘and I found him on all sides.’

RELIGION.

‘Religion! what treasures untold
 Reside in that heavenly word.’

Are you acquainted, dear reader, with the true meaning of the word religion? Have you heard it used so much by contending partizans, that you are none the wiser for all this controversy about it? Or have you beheld the word surrounded with so much awful mystery as to begot in you a disrelish for its real enjoyment? It so—turn to the scriptures of truth. Let them speak—and the wisdom of this world be silent.

St. James informs us that ‘pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.’ Here we see the works of benevolence, mercy and love enjoined. There is no mystery about it. Any individual of common capacity can understand it, and O, much better would it be for men to heed this language of the Apostle, than to strive with all their might to make proselytes—to get numbers—to become popular—when good works among them are too often regarded as a matter of minor importance!

A beautiful writer has justly said, that ‘the aim of religion is accomplished, if it succeeds in making people good. Its diamonds are brightest, when its holy influence disarms man of a blood-thirsty spirit. Its trophies consist in robbing people of their enmity towards each other, and in warming their souls with a spirit which returns good for evil. Its most beautiful gems are good works, justice, charity, honesty and mercy. Its noblest duty is done, if it can comfort the desolate widow and provide for the wants of the orphan. Religion! It is the name of all that is good in heaven given to men on earth. It is the purity of faith and the supreme essence of virtue. It is the angel of mercy in the house of death. It sweetens life; it expands and beautifies the affections of the heart. It binds families more firmly together in unity. It is the morning guide of youth in the pathway of duty. It is the staff of old age. It is the companion of man in all situations, time and places. It is the light which illumines the tomb. It gives new courage to the startled senses, when they are called to depart from the earth. It is not satisfied, until it leaves the children of humanity before the throne of God, in the likeness of the resurrection, pure and faultless as the angels of Paradise.—*Star in the East.*

Cure for Profanity.

A Universalist being told by a Unitarian that ‘swearing is a natural tendency of Universalism,’ replied that ‘previous to being a Universalist, he was in the daily habit of the use of profane language: but becoming one, he was so complete-

ly disgusted with the profanity from the limitarian pulpits that he had left it entirely off.' It is scarcely necessary to add that the limitarian remained silent and walked away. *Trumpet.*

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 15, 1835.

THE PRESENT AND FUTURE LIFE.—There are men sometimes to be found in the world, who seem to suppose there is but little or no connexion between the present and future existence—that the one is not only altogether unlike, but totally distinct from, the other. It is not our pleasure, however, to belong to that class who entertain this opinion; we view the subject in a light somewhat different. To affirm that an individual, in his future existence, possesses none of the characteristics of his present self—no resemblance, or likeness of what he is on earth—appears to us to be an indirect affirmation that the same individual does not exist in a future state.—Resemblance in some respects, especially in reference to intellectual and moral powers, appears to us to be indispensable to personal identity. However many the changes a man may pass through, after leaving this state of being, still he must retain some traits of his former self, in order to arise from the dead the same individual—he must retain some attributes, or capacities that he possessed here on earth—else it is a new creation, and not a resurrection; and, so far as this life is concerned, it is annihilation.

The apostle Paul, it seems to us, designed to show by the analogy of a grain of wheat, that the future existence of man is neither altogether unlike, nor disconnected with, their present mode of being.—Analogy, however, appears to be not always correctly understood. If we mistake not, it is the resemblance between two distinct objects—and not the resemblance which one object has to itself at different periods of time. The grain of wheat, sown in the earth, produces a grain that, bears the similitude of that which is sown. Its vegetative life does not become extinct by the process of vegetation, but is communicated, with other qualities and properties, from one grain to another. This figure, selected as it was by the apostle to illustrate the resurrection of man, precludes the supposition that he retains in the resurrection state, none of the capacities and characteristics peculiar to the present life. No two things in nature, however, are exactly alike; in all their elementary principles, qualities and features. The analogy, therefore, does not hold good in every respect. In some points there is a likeness; in others an almost total unlikeness. Hence there shall be a change, effected by the resurrection and other circumstances combined, as taught by the apostle Paul. Whatever is corruptible, must put on incorruption; whatever is mortal, must put on immortality; whatever is weak must assume a due degree of power; whatever is dishonorable, must be rendered glorious; and whatever is natural, must be made spiritual. 'We shall all be changed; and the doctrine of no change after death' is unscriptural, erroneous.

In what respect then do men retain in the future world a likeness of their present selves? We think, in their moral and intellectual capacities or susceptibilities. In the endowment of these, man received

the image of his Maker; and the image, of course, must be like the Original. Consequently the moral and intellectual nature of man must be somewhat similar to that of the Deity, differing chiefly in degree or magnitude. In him these perfections are infinite; in man, finite, and, from the circumstances in which he is placed, liable to abuses. Hence the errors in judgment and moral wrong to which men are liable in this state of existence. Now it is not very probable that these capacities, which resemble the moral and intellectual nature of the Deity, will undergo a radical change, and become, in a future world, altogether different from what they are as possessed in this life. In what do angels differ from men? Not in the nature of their intellectual and moral capacities; but in the improvement and perfection of them. These are more enlarged in angels than in men; and in men, no doubt they will be more enlarged in a future state; but their expansion and approximation to the perfections of the Deity, cannot effect a radical change in their nature. This expansion, with the correct exercise of intellectual and moral power, renders men 'equal unto the angels and the children of God.' Indeed the very idea that they are children of God, supposes they possess a moral nature and intellectual powers similar to their Father in heaven; and the correct exercise of these renders them children in character. And those traits of character which constitute them children here, cannot be supposed to destroy that relationship hereafter. Consequently in this respect the present state is 'analogous' to the future—in this, the apostle's analogy of the grain of wheat affords a correct illustration of the future life of man—the vegetative principle, that is communicated from one grain to another, illustrates the continuance and identity of his moral and intellectual powers.

Still 'we shall all be changed.' In what respect? There will at least be a change of circumstances, and a change in the natural constitution of man, and also an acquisition of knowledge. That men are to be changed in respect to their bodies—that mortality will be swallowed up of life, few will deny. But the question is will they retain their evil, 'murderous,' dispositions in the resurrection state? We think not, for various reasons. Among these we name, in the first place, a change of circumstances. It appears very clear to us, and we think it must to others whose minds lie at liberty to reason, that the moral evils in the world and the abuses of intellect and moral capacities, arise from ignorance of ourselves and the path we tread, and from the temptations that surround us. We know there are those who are disposed to charge the chief part of the wickedness in the world, to the sin of that good woman who ate the first apple. But however great their innate depravity, few men get angry without some exciting causes. None would steal without some temptation; and none would murder, or possess the disposition to murder, without the hope of some advantage—the acquisition of some desired object, or the gratification of some passion—a passion excited by previous circumstances. Remove these circumstances then, these causes of vice—the physical imperfections, appetites, wants, pains, sicknesses and afflictions; 'which flesh is heir to;' and would not the vices to which men are now subject be removed? There can be no vice without action; and no action without a cause. Take away the causes of sin then, and we will venture men will not be sinners. If they should

retain their sinful disposition, they would not be apt to exercise it without some exciting causes. And in a state that is free from the natural imperfections connected with this life, if they should retain their present moral and intellectual capacities, there can be no causes to produce sin and misery.

There is another consideration to be taken into the account. It is the fact that, though now we know but in part, yet when we attain to the resurrection, we 'shall know even as we are known.'—It is our individual opinion, that when the glorious morn of the resurrection dawns upon the children of men, and they awake to enjoy their better inheritance; they will have a full view of their past life, and be endowed with a clear, distinct knowledge of all its bearings and dependencies, its end and object. This we say in reference to all of Adam's race.—'We shall know as we are known.' As our conduct with all its bearings and final result, is now known to the Deity; so we shall know the same in the fullness of times. And the design and end of all our afflictions and sufferings in this life will, also, be known. And knowing this we shall see that the whole, even in each individual case, is overruled for good—that what is past, is made to promote and perfect that happiness for which we sought, but ignorantly sought, in life, and has indeed wrought for us a 'more exceeding and eternal weight of glory;' and, therefore, there will be no occasion for unhappiness. Possessed of this knowledge, and knowing also that there is no further occasion for evil of any kind, we shall have no disposition to do wrong. Whatever evil disposition we may have possessed, will be removed by a knowledge of the truth in respect to the government of God in the affairs of men—for truth will make us free—and a more ardent love and devotion will possess the soul.

In this way we apprehend sinners will be justified before God and to their own conscience. 'By his knowledge shall my righteous servant justify many.' Men cannot stand acquitted by their own conscience before God, until they feel their guilt removed. And how can that guilt be effectually removed, but by the knowledge that the act, or conduct, which occasions it, has been made subservient to the greatest possible good? The mind is so constituted, it appears to us that even an orthodox principles, the feeling of guilt for iniquity could not be removed without this assurance. Reconciliation is effected in the same way—by a knowledge of the true character of God and his dealings with the children of men, as displayed by his 'righteous servant,' Jesus Christ.—Knowledge then, communicated according to the purpose and ways of God, is to effect our justification and self-acquittal. And this knowledge, so far as the object, bearing, and purpose of this life, are concerned, we believe, will be communicated to all without destruction of age, condition, or character, when mortality is swallowed up of life. This constitutes their change—not a radical change in the principles of their moral and intellectual nature, these are the same yesterday to day and forever, because formed after the pattern of Jehovah himself, but a change in their condition, feelings and disposition. Here then we 'commence in a future life'—here all mankind, so far as they are affected by the general plan and purpose of God in their redemption and glorification—perfected in happiness, each enjoying a 'fulness of the gospel of Christ.'

With these things before us, is it saying too much to affirm that the improvements in knowledge and virtue, made in this life, will give men higher attainments in the life to come than if they had made none here? And that with the increase of knowledge and virtue, their

'susceptibility of enjoyment is increased? We think not. And it appears to us that the idea is warranted by the general tenor of the scriptures. The resurrection effects a change—at that time there is added a rich store of knowledge; but none is taken away, except errors—these are corrected, whether of the head or the heart.

The position sometimes taken by apparently discreet theologians, that the difference of intellectual and moral attainment in a future life, 'will in effect be positive misery,' or the cause of misery, appears to us to proceed on a principle that may be named *argumentum ad invidiam*. Because men envy one another here; therefore they will be unhappy in the indulgence of that same envious spirit hereafter. This may be the voice of 'analogy,' but logic speaks a different language. If there is no evil in the disposition, there certainly can be no unhappiness on account of a diversity of attainment—no regret on the part of one more than another. With the path of progressive improvement and enjoyment before them, each will press on in eternal approximation to the perfections of the great Supreme.

This is our view of the subject; of its correctness we leave our readers to judge for themselves, presuming we shall be understood. Wrong judgments, we are aware, are too frequently founded on a misapprehension of the subject presented for examination.

The view we have taken, if correct, is certainly calculated to stimulate men in the performance of every 'good word and work.' We begin on earth to be like our Father, and what we gain is not lost. It is happiness here; and will be happiness hereafter. We say then meditate on these things, whether they be correct or whether they be erroneous. R. O. W.

THE SABBATH.—That the institution of the Christian sabbath is beneficial to mankind—salutary in its influence upon society, when properly observed, very few will be disposed to deny. We do not perhaps duly appreciate the blessings resulting from it. Indeed its advantages can scarcely be estimated, so interwoven as they are with other things designed to hold in check the vile passions of men and promote the principles of virtue and piety. The sabbath must be disregarded and cease to be observed as a religious institution, and even then a long lapse of years must succeed, and mankind be come degenerated through the want of its influence, before its advantages can be duly felt and estimated. We venerate the day, for its antiquity and the blessings that attend its observance. We do not design to agitate the question whether it is a divine command? We do not think however, that the day at present observed by Christians as a day of religious worship, is positively authorised by any direct or implied command of God. It was the Jewish sabbath that was required to be observed and kept holy. And if the command is now obligatory, it is the Jewish sabbath that should now be observed. Still the precedent of early Christians, together with the great blessings that result from it, is, in one view, a sufficient sanction for its observance. We make these observations, that we may not be misunderstood in what we are about to say.

We have seen, for some time past, a continual harping and lamentation on this subject, in the columns of the 'Connecticut Observer,' a Limitarian paper published in this place—so much so, that from our very soul we pity the poor editor of that paper. He seems sadly apprehensive that the time is fast approaching when the day will cease to be observed in the good old orthodox manner. Possessed, like McFingal of old, of a good degree of second sight, he sets himself down in a lonely spot and looks into futurity, and sees great trees walking, and stages, and rail road cars, and canals, and steamboats, rolling over the sabbath and mangling it in a most shocking manner. And then follow weeping, and groanings, and the most dolorous lamentations. Almost every num-

ber of the Observer for some months past has contained more or less of the effusions of his gloomy mind, or selections made in his forlorn condition, on that subject.—He seems to have wrought himself into a very peculiar an unenviable state of feeling. The poet says,

'—In every thing there is a fairness,
That may strike some fibre of the soul,
And move to pleasure.'

But with him, in everything, relating to this subject, there seems to be a *foulness*, that thumps against his heart and moves to lamentation. A man can scarcely walk the street on the sabbath, even with a visage of becoming length, without incurring the Editor's suspicion that he is profaning God's holy time.

Now the poor man, afflicted as he is with this peculiar and distressing mania, has our most hearty commiseration. And we should not complain were it not for some circumstances which we will lay before our readers.—His continual lamentation has fairly bewitched, and seems likely to destroy the wits of our poor 'devil.' This we regret very much, for a 'devil' is a very necessary appendage in a printing establishment. The poor fellow frequently reads the Observer—for 'devils,' we trow, are fond of reading orthodox papers—and he has got the notion from it that the sabbath is soon to be put out, unless something is done to prevent the dreadful catastrophe. This he regards as a disaster somewhat like blotting out the sun. His attention to the sad wailings of the Observer has made him very timid. In every thing around him, no matter when or where, he sees an approach towards the profanation of the Lord's day. And his lamentations are uttered in almost the exact language of the Observer. Recently he has become very conscientious. The other day as we entered the office, he sat in one corner of the room, apparently in deep thought, lonely & dejected like a forsaken and disconsolate lover. Presently he looked up with deep anxiety in his countenance and inquired 'when does the sabbath end?' Although it was Wednesday, he was afraid lest he should trespass on 'holy time.' A short time afterwards he came running into the office blubbering stoutly and shaking his hands apparently in great distress. 'What is the matter?' we inquired. 'Umph! umph, boo hoo! I saw a dog in the street.' Well, what then? 'I'm afraid it's an 'existing evil,' and will help 'rail road cars' break the sabbath all to pieces.' In the name of common sense, 'inquired we; 'what have dogs to do with rail road cars and the sabbath?' 'They run; and I am afraid they will run on the sabbath.' Now to explain his fears more fully, he imagines a rail road car is a living animal of the dog kind—a notion induced by reading the Observer—about the size and appearance of a rhinoceros; and if these cars break the sabbath, he fears that dogs will also. We endeavored to comfort him as much as possible, and he became more calm and went away, if not satisfied, at least silenced.

Not long afterwards, however, he came in again all in tears and very much frightened. On our enquiring the cause, 'I've found a horse shoe,' said he. We could but smile at the fellow's simplicity and fear—all occasioned by reading the Observer, for he is naturally a very bright, active boy. He had associated the profanation of the sabbath with an iron foundry and 'the manufacture of iron on that day;' and having found a horse shoe, he supposed the day was soon to be profaned.

We endeavored to reason with him on the subject, but all to no purpose. He could not be made to see that his fears, many of them, were wild, and groundless. Having the Observer at hand he could fortify himself with arguments in all his extravagance. One day after some conversation on the subject he became silent and went away. We had seated ourself in the big chair and raised our eyes in one of those vacant stares which the editorial fraternity is heir to, when, lo! the 'devil' again made his appearance with the Observer in his hand—'There,

there,' said he, 'read that'—pointing to the following paragraph in the last number of that paper. 'The sabbath is the vital principle of the community. You can no more *entrench* upon it with impunity—whatever may be the appearance, of advantage at first, than you can safely and profitably *entrench* on the powers of life.'—And he appeared to be struck with sudden fear, lest the 'seeming improvements' of the age should 'entrench' on 'holy time.' He entertains a mortal hatred of rail roads, steamboats and canals.

Now we complain of these things, because through the instrumentality of Observer, our poor 'devil' is kept in such continual fear as completely unfits him for the performance of his duties. We intreat the Editor to be silent for a short time, until he has in some measure recovered from this morbid state of feeling. R. O. W.

DIVINE LAW AS IT AFFECTS HUMAN LIFE.—That the requirements of God relative to the moral government of the world, are adapted to the peculiar nature and condition of men, is a truth too obvious to be denied. They seem designed to direct us both in the promotion of health and happiness. To say nothing of the honor and glory of God, men are called upon to conform to these requirements for the advancement of their own health and peace. My son forget not my law; but let thy heart keep my commandments; for length of days, and long life, and peace, shall they add unto thee.' Here is a direct declaration that obedience to the divine law, will, not only promote peace, but actually protract the period of human life. It is true in some instances the best of men do not live to so great an age as many who are more loose in their characters. Other circumstances, over which they have no control, may lead to premature decay. But the question is, in nine cases out of ten, would not their lives have been still more shortened by a vicious course of conduct? And would not the wicked man have attained a still greater age, if he had uniformly been found pursuing the ways of obedience?

We believe it is very generally admitted by physicians, that vice of almost every kind, when indulged, is injurious in its effects upon the physical constitution of men. And it seems to us to be a just admission founded on the nature and adaptation of the divine law. If man was designed to be governed by laws, physical, moral and intellectual, then any violation of these laws must bring disorder and disorganization into the whole system. A single infraction affects the whole in a greater or less degree. The mind, for instance, becomes depressed, or troubled, or highly excited by any violation of the laws that regulate our moral or intellectual nature—that excitement, or morbid state of mind, extends its influence to the physical system and produces disorder there. In this way continued violations would soon induce a perceptible decline of health, and finally premature decay. Nothing can exist in a state contrary to the principles of its nature, for so long a period, as in a condition with which its nature perfectly accords. Hence the violations of divine law, whatever character they may assume, naturally tend to shorten human life. It is true some constitutions may endure a long series of vice without being destroyed. But it cannot be successfully disputed, that the same constitutions, if they had been subject to no violations of their natural laws, would have continued a much more protracted period. Hence the requirement is just, benevolent—'let thy heart keep my commandments; for length of days, and long life and peace, shall they add unto thee.' Of wisdom it is said that 'length of days is in her right hand; and in her left hand riches and honor,' 'She is a tree of

life to them that lay hold on her.' True wisdom consists in such a study of ourselves as will induce the most perfect obedience to the commands of God—those laws so well adapted to the principles of our nature. This wisdom bears on her pinions, length of days, riches and honors, and peace. Do we then wish to live beloved and respected to a good old age and die lamented? Whatever depends on our own efforts may be secured by the enjoyment and practice of pure religion. At any rate it will secure to us a greater degree of happiness while we are permitted to remain in the earth. Let him that disputes the position go and try it. R. O. W.

ITEMS.—Br. J. Gregory has accepted an invitation to become pastor of the Universalist society in Woburn Mass.

The new Universalist church in Haverhill (west Parish) Mass. was dedicated to the worship of God on the 8th ult.

Br. David Pickering of Providence R. I. has been invited to the pastoral charge of the Universalist church in Duane street New York, of which the late Rev. Edward Mitchell was formerly pastor.

Br. J. B. Dods has removed from Taunton to Provincetown Mass.

Br. J. B. Morse has taken up his residence in New Rowley Mass.

Br. T. J. Greenwood of Marlboro Mass. has been invited to take the pastoral charge of the Universalist society in Haverhill, to which place he is to remove soon.

Br. J. B. Leonard, by the New Hampshire Convention, has been suspended from the fellowship of that body until its next session.

Several clergymen, in Utica and its vicinity, among whom is Stephen R. Smith, one of the committee of discipline chosen by the New York State Convention, have recommended to Br. A. K. Matsh to suspend his labors in the ministry until the next session of the Chicago Association, on the 23d inst., in consequence of reports in circulation highly unfavorable to his moral character and ministerial standing.

'ANOTHER CHURCH BURNED.'—A brief note in the Christian Secretary informs us that, 'on Sunday, the 23th of July, the steeple of the first Presbyterian church in Alexandria, Va. was struck by lightning. The building was entirely consumed.' We wonder if this was a judgment sent, of God upon the people for the vile and blasphemous doctrines taught in the house—doctrines, the preaching of which so desecrated God's holy time that he could endure them no longer and therefore sent his lightning—even on Sunday to destroy the house? Or was it a mere accidental discharge of the electric fluid?

SOUTHERN PIONEER.—This paper has recently undergone some changes. It has been connected with the Philadelphia Liberalist, and is now called the 'Southern Pioneer and Philadelphia Liberalist,' and published simultaneously at Baltimore and Philadelphia, under the patronage of the Southern Convention of Universalists.

CHRISTIAN INTELLIGENCER.—The publication of this venerable and useful paper has been resumed, under the editorial management of Br. N. C. Fletcher, who has heretofore conducted the Telescope at Thomaston Me. The Telescope is discontinued, and its list of subscribers transferred to the Intelligencer. There are now three respectable Universalist papers published in Maine—the Pilot, the Banner and the Intelligencer. If all these get a good support, we may conclude that Maine is becoming, or has already

become, orthodox in the true sense of the term. If however the good people in that state are not now all Universalists, there appears to be something of a prospect of their becoming so. With such a phalanx of publications, all ably conducted, great good may be done, and we trust that the good cause will be promoted more effectually than ever.

Discussion of Universalism at Huntington, L. I.—We perceive, by the last number of the New York Messenger, that preliminaries are settled for another discussion of the final salvation of all mankind at the place above named. The discussion is to be holden on the 25th, 26th and 27th inst., between Rev. Ira Ferris, of the Methodist connexion, and Rev. Salmon C. Bulkely, Universalist. The Methodist church in Huntington is to be opened for the use of the parties and congregation. There seems to be an uncommon liberality on the part of the Methodists in this place; and much good, we trust, to the cause of Universalism will result from the discussion.

Dedications.—A meeting house recently erected by the Universalists at Ann Arbor Michigan Territory was dedicated on the 20th of May last. Sermon by Br. P. Morse of Watertown, N. Y.

On the 20th ult. a Universalist church at Ridgway Orleans Co. N. Y. was dedicated to the service of God.—Sermon by Br. L. L. Sadler.

Additions to the ministry.—At the recent session of the New Hampshire Universalist Convention, no less than nine young men received fellowship as ministers of the gospel, viz. Brs. T. J. Tenney, J. L. Watson, J. Boyden, C. L. Gilson, N. M. Knapp, W. M. Fernald, J. Parsons, C. S. Hussey, and I. Day.

The Herald of Truth gives the names of Br. Theodore T. Cook, of Marcellus, and Br. Harvey Boughton of Skeneateles, who have commenced preaching to good acceptance. And the Trumpet announces Br. Geo. W. Farr, as having commenced the work of the gospel ministry.

ABOLITION.—The subject of the immediate release of the blacks in the slave holding states from their bondage, is being discussed, at the present time in this section of the country with a spirit bordering on fanaticism. The doctrine of amalgamation has created much excitement in various parts of the northern states, even unto the raising of mobs. And the publications, on the subject of granting freedom to the blacks, sent by the active partisans of immediate abolition into the slave holding states, seem to have created much excitement there also. The people in that section consider it a dangerous and unjust interference 'with their domestic institutions'—which may, not only be fatal to the welfare of the citizens of those states, but end in a dissolution of the Union. These publications, in the southern states, are denominated 'incendiary tracts,' and in some instances they have produced excitements that have been attended with deeds of violence. Recently a large quantity of these 'incendiary pamphlets' were sent into Charleston, S. C. As soon as it was ascertained that they were lodged at the Post Office, a large number of citizens assembled, the Post Office was broken open, the Abolition tracts were seized, and the whole destroyed in a 'public bonfire.' The public press in those states remonstrates in the strongest terms against any interference on the part of the citizens of the northern states with their domestic affairs. Speaking of the officious and madly zealous partisans of Abolition, the Richmond Inquirer, says, 'we warn those madmen to beware—Touch not Sa-

guntum—we beg of you—You may apply a spark which may ultimately blow this Union to atoms. Once begin and you know not how far the combustion will spread.'

Now to say nothing of the justice or injustice of slavery—to say nothing of the excitement and spirited opposition, manifested at the South towards every effort for the abolition of slavery—we may be permitted to express our disapprobation of measures usually pursued by Limitarians in this section on almost any subject. They seldom attempt any undertaking without pushing the matter so far and so strenuously, as to produce mobs, excitements, violence, quarrels or distress in some form. Witness the effects of protracted meetings!—the distress, despair, insanity and suicide, that have fearfully followed in the wake of these moral tempests!—They seem determined to push their measures at all events, perfectly reckless of consequences. Acting on the principle that the damnation of a part is indispensable to the good of the rest, they hesitate not to sacrifice human life and happiness, for the promotion of their own interests. In the abolition question, human life is of no consequence; the measure must go at all events. This is the true spirit of endless misery! But we are constrained to inquire, for heaven's sake, when will these things end?

R. O. W.

MISGIVINGS.—The active promoters of religious excitements, in their more sober moments, appear to be visited with occasional compunctions of conscience on account of their reckless course. In a late number of the Christian Secretary the Editor makes the inquiry in reference to excitement—'Is it favorable to both experimental and practical piety? The inquiry is made' says he, 'because there is thought to be abundant facts to show that is not so.' During excitement 'believers,' he thinks, 'are liable to substitute external exciting action and display, which are not religion, for religion itself.' This is very true; and a thousand instances might be named in confirmation of it. He thinks it a true remark, 'that the church is in imminent danger of drowning her internal piety in the flood of external efforts.' Danger of drowning! No, this must be a mistake. The 'Church' has already drowned her piety, in an overwhelming flood of revival efforts. We do not wonder that the votaries of these excitements should feel some misgivings of conscience.—But really they ought to be the last to complain of excitements which they themselves have occasioned. If the 'present is an age of excitement,' it might be a question worthy of serious consideration, whether the present excited state of public feeling on every subject, has not chiefly originated in, or at least received its greatest impetus from, measures that have been pushed to such an extent for some years past, for the purpose of advancing the cause of Partialism?

THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES will meet in annual session at this place (Hartford) on the evening proceeding the third Wednesday [16th] of Sept. next. The council, according to the usual practice, will continue in session two days. We anticipate a pleasant and profitable session, and expect a full attendance of delegates and visiting brethren.

Religious Notices.

Br. J. Shrigley will preach at Upper Middletown on Friday evening Aug. 21st; at Durham on Saturday evening 22nd and at Killingworth on Sunday 23d.

Br. A. S. Kendall will preach at Upper Middletown 3d Sunday inst. (to-morrow.)

Br. J. Shrigley will preach at Poquonick on the 5th Sunday inst., and at Pine Meadow school house at half past 5 o'clock same day.

Br. W. A. Stickney will preach at Burlington next Sunday.

Br. R. O. Williams will preach at Barkhamsted on the 4th Sabbath inst. and at the North East School district in Hartland at half past 5 o'clock same day; and at Northfield on the 5th sabbath inst.

POETRY.

The History Of Life.

I saw an infant in its mother's arms,
And left it sleeping:
Years passed—I saw a girl with mother's charms,
In sorrow weeping.
Years passed—I saw a mother with her child,
And o'er it languish:
Years brought me back—yet through her tears she
smiled.
In deeper anguish.
I left her—years had vanished—I returned
And stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her.
In tears I found her whom I left in tears,
On God relying,
And I returned again in after years,
And found her dying.
An infant first, and then a maiden fair—
A wife—a mother—
And then a childless widow in despair—
Thus met a brother.
And thus we meet on earth, and thus we part,
To meet, oh, never!
Till death behold the spirit leave the heart,
To live forever.

CHRISTIANITY, considered simply as an agent for civilizing and ameliorating society, an instrument for repressing the passions, softening the manners and refining the pleasures of the human race, is abundantly entitled to the respect and gratitude of the *benevolent and philanthropic*; but, when regarded as having dispelled the darkness and uncertainty that shrouded the highest intellect of the Pagan world, and opened to the vision a new existence, in very deed bringing life and immortality to light, affording the sincere believer in its truths, amidst the heaviest misfortunes and severest afflictions, and unfailing and triumphant source of consolation and support in the hope of a blessed hereafter, it should command the strongest affection and profoundest veneration of *all mankind*.—*N. H. Patriot*,

Death.

Sooner or later, is the allotted portion of every frail mortal. There is no climate that is exempt from its operations. It is an inheritance with which we have been endowed by the 'Father of all in every age.' It is that climax in our being which we all must arrive at! It is the great bar in our existence which severs us from eternity! It is the blighter of pleasure—the soother of pain! It alike awaits the high and the low—the rich and the poor! It is the leveller of talents! the arrester of fame! the consoler of sorrow: It frustrates the expectations of the ambitious statesman! It will accompany the talented Senator through all his political measures! It will follow the learned legislator to the halls of legislation? the 'man of God' to the sacred altar! the brave soldier to the ground of slaughter and blood—and at its mandate the proud monarch will fall prostrate from his throne!

Who, O Death, can evade thy grasp! Thou askest of the beautiful of what avail to them will be the 'crimson tincture of the skin?'—Thou tellest to the rich that the wheels of their splendid chariots must soon cease their motion—that their pomp, pride and glory, will ere long glide away! Thou wouldst have the midnight reveller to know that with thee is invested the power to draw the curtain upon his 'gay spent festive night.' Thou wouldst inform the stag-

gering drunkard that the contents of his bottle will soon run out, and that ere the rising of many summer suns he will reel into eternity!—Thou givest the miser to understand that his 'filthy lucre' must find a resting place in other hands! Thou also biddest man to acknowledge the everflowing mercies of his Creator!—Thou warnest him to prepare for thy coming, and entreatest him to 'lead a sober, righteous and godly life—that in the end he may obtain forgiveness of his sins and life evermore.'

N. Y. Jour. of Com.

Happiness.

Ah, happiness! whither hast thou fled? Thou wert the companion of man in Eden's happy bower. But man left and forsook thee. He did this because he was foolish. 'The foolishness of man perverteth his way, and his heart fretteth against the Lord.' When will man learn wisdom from the errors of the past? When will he learn that happiness lies within his reach? That he has but to put forth his hand and pluck the flower, and it is his own?

Mortal man! Dost thou know that the Creator has given thee power and ability to be happy? Art thou convinced that he has 'placed thee in this beautiful world, and surrounded thee with all the means necessary to thy happiness? Then exert thyself. Remember that the Creator has in wisdom ordered the system of the Universe in such a way, that thy happiness depends in part upon thine own exertions. Be wise then. Spend not thy time and talents foolishly. Happiness thou lovest and desirest. Thou mayest take possession of her. She loves those that love her; and those that seek her early shall find her.

Learn wisdom, O man, from thy past experience. Endeavour to improve thy earthly condition. Let the happiness of a second Eden cheer and bless thee yet once more. Know that God governs the world with a steady hand: that thou mayest be happy if thou wilt; and that thy happiness will increase that of those around thee. Then will man's earthly existence be doubly worth possessing, the millennial day shall have commenced.

J. W.

Watchman.

Toleration.

Who art thou, vain mortal, that dares intrude thyself between my God and me! If I have an account to settle with Heaven, am I not competent to settle it myself? Can you be more interested than I am? or if you are, why insult me—why publish me to the world as the vilest animal in existence? May I not possibly be right, as well as you? If so, by what grant, either of heaven or earth, can you be justified in assaulting the purity of my motives? The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me. Yet you, you dust and ashes of the earth—arrogating to yourself heaven's power, would do that which heaven refuses to do! you would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to eternal punishment! Away from this land, persecuting spirit!—Away from this fair earth, thou spoiler!

Benjamin Franklin.

If the student waits for seasons of undisturbed calmness in which to exercise his mind, he will in the interval between idleness and employment lose much time, for life is at best a chequered scene in which there is more storm than calm—more that is calculated to unduly excite and dissipate the mind than to preserve in it a healthful and salutary equipoise. He would, therefore promote his intellectual economy more by disciplining his powers of attention and abstraction to a vigorous and assiduous exercise at all times and under all ordinary circumstances, than by postponing his studies to those moments of mental quiet and energy which do not often recur and never can last long, and which, of course, seldom make up for the time lost in the interval. Paley had acquired, by habit, such a control over his mind and thoughts that, it is said, he could pursue the most difficult studies in the midst of a noisy and bacchanalian assembly of his fellow students.

A SUBJECT OF REGRET.—Why should the reasonable creature man become his own enemy, disregard his rational being and happiness, and destroy all that is noble in himself by indulging in intemperance? This, though to the reasonable mind, one of the greatest outrages ever committed on propriety and decency, has become one of the most frequent, which are practised in our country. This is certainly a subject of regret. Parents, be cautious that the example you set be not such as may lead your sons into this vice. Young men, you are too noble, too glorious, in your reasonable nature to render it fit that you should be governed by appetite and passion. Be careful that you keep in the path which reason dictates, and you will shun intemperance and avoid its bane.

Marriages.

In Berlin by Rev. W. A. Stickney, Mr. Willis Williams and Miss Lucy Peck, both of Berlin.

In Christ Church, in this city, on the 6th inst. by Rev. Mr. Burgess, Rev. Rayner Minard, to Miss Julia Allen, of this city.

Deaths.

In Berlin, on the 3d inst. of consumption, Miss Mariett Beckley, eldest daughter of Mr. Benjamin Beckley, in the 17th year of her age. Seldom are we called to record a more afflictive dispensation, than is experienced in the death of this young lady. Of the excellence of her disposition and the amiableness of her manners, we need not speak particularly; for they are known to all who have had the happiness of her acquaintance. May the rich blessing of God be continued to the respected family of which she was a worthy member, and to all who mourn the loss occasioned by this early removal of one that so largely shared their esteem and affection.

W. A. S.
At Windham, Mr. William Burnham, of Norwich, aged 30.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.